# THE ARDRA.

Tejasvinavadhitamastu

Mavidvishavahai.

Taittiriyopanishad, I. ii. 1.

Enlightened be our learning,

let us not hate.

—Taittiriyopanishad, I ii. 1.

கதங்காத்துக் கற்றடங்கலாற்றுவான் செவ்வி

யறம் பார்க்கு மாற்றினுழைந்து.

— திருக்குறள், 130.

The God of right steps up to see the charm
Of him whom culture helps to conquer rage.

— Tirukkural, 130.

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## THE KURAL AND THE UNITY OF SANSKRIT AND DRAVIDIAN CULTURE.

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For some time past, an antagonism has been artificially created in South India between what are now set up as two distinct cultures, viz., one said to be Sanskrit or Aryan, and the other Tamil or Dravidian.

The causes for the origin of this distinction in these quite modern times are traceable to different influences, which are partly sentimental, partly linguistic, and partly socio-political, and cannot bear justification at the bar of history or science. Tamil unlike other Vernaculars of India has got an ancient literature which can be traced historically at least for about twenty centuries before the present time. A sort of pseudo-patriotism in these days of narrow nationalisms founded on real or imaginary differences of Race, Creed, or Language is apt to divide citizens of one country and array them in opposite camps, basing such divisions on such differences. India, during the ages, has always striven after emphasising unity amidst diversity, and at any rate has recognized diversities as only different phases of one Unity. Jews took peaceful refuge in the West Coast of India a few centuries after their Last Temple in their Sacred Capital of Jerusalem fell before the Roman Arms under Titus. Yet in Europe at the present time we find the Crusade against the Jews still active, as illustrated by the new German Nationalism under Hitler. When Persia was overrun by the Arabs under the Early Caliphs after the founding of Islam, the Parsis found friendly shelter in Western India. There were peaceful Nestorian Christian settlements in Malabar Country long before European Christians came to India in the wake of European trading companies. While Indian genius worked towards peace and unity, the tendency of European nationalism is to seek its ends through competition, aggression, and strife. India is undergoing political schooling under England, and thereafter cannot but adopt some of the tendencies of European nationalism and set up conflicts and differences as means for achieving progress, whether based on facts or fiction suitable for the time. But a scientific examination as to whether such differences are real will give hardly any weight to these temporary considerations which play upon the sentiment, or are due to the accidental circumstances and environments under which

modern conditions in India lie. Whether Dravidians were indigenous to South India, and had originally a distinct culture of their own, and Aryans were originally foreigners and came into India with a different culture of their own belongs not to the period which we usually call the historical but lies far behind in those prehistoric times where it is difficult to unravel fact from fiction, theory, or speculation. But we can be sure that during the last two millennia the Sanskrit and Dravidian culture has flowed as one stream, giving life, sustenance, hope, and inspiration to the teeming millions of South India. If half a dozen centuries of common history are quite sufficient to give a common culture to the Englishman whether his ancestry be Celt or Anglo-Saxon, or Dane or Norman, twenty centuries of common existence are quite sufficient to unify Sanskrit and Dravidian cultures as *one* even if their remote origins be distinct.

The "Kural" of Tiruvalluvar will serve as an illustration to establish this position. It is rightly held in the highest veneration by the Tamil speaking people, on account of its hoary age, being about 2000 years old and belonging to the Sangam period, its high Ethical tone, and the purity of its style. Its author has been acclaimed as of divine inspiration. If there is one work in the whole range of Tamil Literature which can lay claim to the title of the "well of 'Tamil Culture', pure and undefiled" it is this immortal 'Kural' of the Divinely inspired Tiruvalluvar. Its two *lined* stanzas are so permeated with *those essential elements* which characterize Hindu culture and similar writings in Sanskrit Literature, that no other conclusion is possible than that there is only one Hindu culture whatever be the media of Indian Languages through which it may find expression, and any *distinction* drawn between Sanskrit and Dravidian cultures is imaginary and not real.

It is an essential characteristic of Hindu culture that it sets up a scheme of life for the individual man or woman with

ordered activities culminating in securing for him or her, the goal of Liberation. That scheme is summed up by what are called the four Purusharthas in Sanskrit viz Dharma, Artha, Kama, and Moksha. The last Moksha is incapable of being described in language and can only be experienced by self-realization. Tiruvalluvar intending to set forth this scheme of life for the benefit of the Tamil speaking people treats of the first three Purusharthas in his 'Kural' as அறம் (Dharma) பொருள் (Artha), and காம (Kama), and lays the foundation of his work, on the recognition of these essential categories of Hindu Culture.

The lofty transcendental monotheism breathed by the Upanishads finds a ready echo in the first chapter of Kural. There is only One without a second according to Chhandogya, and Kural speaks of him as தனக்குவமையில்லாதான் (I: 7) He is மலர்மிசை யேகினான் (I: 3) Taittiriya Upanishad says 'He is Akasha in the heart' ஆதிபகவன் முதற்றே யுலகு. (I: 1) 'Mundakopanishad says "at the beginning of creation there existed a heavenly formless Person, who was unborn, without a mind, lustrous, and superimmutable. From Him were born life, mind, senses, space, air, light, water, and earth, which last is the basis of the Universe......" He is beyond good and evil, and not merely all good,—இருள்சேர் இருவினையுஞ்சேரா விறைவன் (I: 5) we are told in the Brhadaranyakopanishad that the Atman grows neither great by good actions, nor small by evil actions. The Absolute is beyond the reach of good and bad. This Supermoralism of the Absolute or the Atman is the theme of some of the discourses in the Katha, the Mundaka, and the Chhandogya Upanishads.

The Hindu Culture teaches evolution, not merely of physical forms from the simple to the complex but the evolution of consciousness. At the head of human evolution stand the Rishis or Sages mighty in their power, all-embracing in

their love, and deep in their knowledge with doubt cast off. Tiruvalluvar says of these three aspects of their nature

> *செயற்கரிய செய்வார் பெரியர் சிறியர்*
> *செயற்கரிய செய்கலாதார்.* (III: 6)
> *அந்தணரென்போ ரறவோர் மற்றெவ்வுயிர்க்குஞ்*
> *செந்தண்மை பூண்டொழுகலான்.* (III: 10)
> *ஐயத்தினீங்கித் தெளிந்தார்க்கு வையத்தின்*
> *வான நணிய துடைத்து.* (XXXVI: 3)

This perfection in Power, Love, and Wisdom is attained by human jivas not in one single life but by experiences in several births and by the beneficent operation of the Law of Justice or Karma. Those who seek the feet of the Lord will cross the Ocean of Rebirths or Samsara and not those who seek not His feet

> *பிறவிப் பெருங்கடனீந்துவர் நீந்தா*
> *ரிறைவனடி சேராதார்.* (I: 10)

Law of Karma or Destiny as it is called is all powerful. It appears, clothed in the effort to overcome it, and fulfills in seeming to defeat itself

> *ஊழிற் பெருவலியாவுள மற்றொன்று*
> *சூழினுந்தான்முந்துறும்.* (XXXVIII: 10)

One of the ways of right understanding is that of the Sankhyas, the knowledge of the Tattwas.

> *சுவையொளி யூறோசை நாற்ற மென் றைந்தின்*
> *வகைதெரிவான் கட்டே யுலகு.* (III: 7)

Man is not an independent or isolated being in his pilgrimage of life. He has his duties to perform to others around him in gross and subtle worlds. This lesson is illustrated by the Panchayajnas or Five daily sacrifices offered to the Devas, Pitris, Rishis, men and animals. Of these, the sacrifices to Devas, Pitris, and men are recognized in the following couplet

> *தென்புலத்தார்தெய்வம் விருந்தொக்கறானென்றாங்*
> *கைம்புலத்தாறோம்பறலை.* (V; 3)

The duty of hospitality to the guest or the fellowman is a வேள்வி or sacrifice

இணைத்துணைத்தென்ப தொன்றில்லை விருந்தின்
றுணைத்துணை வேள்விப்பயன். (IX: 7)

The world is established in அறம் or righteousness. In enriching man, nothing is superior to it. It yields wealth as well as Liberation

சிறப்பீனுஞ் செல்வமுமீனு மறத்தினூஉங்
காக்கமெவனோ வுயிர்க்கு. (IV: 1)

Purity of mind is the highest அறம் or righteousness, external creeds and ceremonies are fruitless without it.

மனத்துக்கண் மாசிலனாத லனைத்தற
னாகுல நீர பிற. (IV: 4)

Love is the fulfilling of the Law. The purpose of embodied existence lies in the manifestation of Love.

அன்போ டியைந்த வழக்கென்ப வாருயிர்க்
கென்போ டியைந்த தொடர்பு. (VIII: 3)

From Love flows Ahimsa as the rule of life. Compassion is the highest wealth Other kinds of wealth are of low degree.

அருட்செல்வம் செல்வத்துட் செல்வம்
பொருட் செல்வம் பூரியார் கண்ணுமுள. (XXVI)

Even if one should lose one's own life, he should not do any act causing death to another

தன்னுயிர் நீப்பினுஞ் செய்யற்க தான்பிறி
தின்னுயிர் நீக்கும்வினை. (XXXIII 7)

Gautama, the Buddha, taught one of the Cardinal Doctrines of Aryan Dharma that hatred ceaseth not by hatred but by love. Tiruvalluvar taught the same truth when he said 'Ignorant say that love should be manifested towards the rightous. Even unto the inimical it should be shewn'

அறத்திற்கே யன்பு சார் 'பென்ப வறியார்
மறத்திற்கு மஃதே துணை. (VIII: 6)

'Do unto others as you would be done by' is a golden rule of life. It is reflected in

வாணிகஞ் செய்வார்க்கு வாணிகம்பேணிப்
பிறவுந்தம்போற் செயின். (XII: 10)

One good act done by another should be treasured in mind but his evil must be forgotten then and there

நன்றி மறப்பது நன்றன்று நன்றல்ல
தன்றே மறப்பது நன்று. (XI: 8)

These ethical rules, characterestic of Hindu Culture and which are propounded by Tiruvalluvar in the stanzas above set forth lead to the result that animals should not be killed for food. Vegetarianism and teetotalism are the ideals which all who are Hindus in their religion and culture are expected to cherish and to which they are invited to conform. Even if one is too weak to adopt them in practice, they are the ideals towards which he should strive.

*(To be continued & concluded.)*

# A CRITICAL STUDY OF PURANANURU.

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*4th Verse.*

வாள், வலந்தர மறுப்பட்டன
செவ்வானத்து வனப்புப்போன்றன
தாள், களங்கொளக் கழல்பறைந்தன
கொல்லேற்றின் மருப்புப்போன்றன
தோல், துவைத்தம்பிற் றுளைதோன்றுவ
நிலைக்கோராஅ விலக்கம்போன்றன
மாவே, யெறிபதத்தா னிடங்காட்டக்
கறுழ்பொருத செவ்வாயா
னெருத்துவவ்விய புலிபோன்றன
களிறு, கதவெறியாச் சிவந்துராஅய்
நுதிமழுங்கிய வெண்கோட்டா
னுயிருண்ணுங் கூற்றுப்போன்றன
நீயே, யலங்குளைப் பரீஇ யிவுளிப்
பொலந்தேர்மிசைப் பொலிவுதோன்றி
மாக்கட னிவந்தெழுதருஞ்
செஞ்ஞாயிற்றுக் கவினைமாதோ
வனையை யாகன் மாறே
தாயி றூவாக் குழவிபோல
வோவாது கூஉநின் னுடற்றியோர் நாடே.

Paranar (*பாணர்*) gives, in this verse, a vivid description of the army of the Chola King Uruva-p-pal-ter-ilan-cet-cenni (*உருவப்பஃறேரிளஞ்சேட் சென்னி*), just after he defeated one of his enemies in his own city. It is thus :—

Swords which were stained (with blood) after having brought victory had the grandeur of the evening sky. Legs whose anklets were deprived of the workmanship after having

captured the battle-field resembled the horns of fighting bulls. Leather-shields which were full of holes on account of being pierced through with well-tempered arrows were like unfailing targets. Cavalry which exhibited their strength by their gallop and which had their mouths reddened by the bridle resembled tigers pouncing upon oxen. Elephantry whose tusks had their tips blunted on account of their having dashed against the (fortress) gates with ferocity seemed as if they were the God of Death preying upon the lives of creatures (Oh King!) Seated brilliantly on the golden chariot drawn by horses with their moving frontlets you appear like the red (morning) sun rising with splendour from the wide sea. Since you are so, the inhabitants of the land of your enemies uninterruptedly are weeping loudly like children bereft of mothers.

*Literary and grammatical notes* :—

The words வாள், தாள், தோல், மா and களிறு are plural in number since the addition of the pluralising particle கள் to ahrinai (அஃறிணை) nouns was optional. This has the authority of Tolkappiyar in his sutra

தெரிநிலை யுடைய வஃறிணை யியற்பெயர்
ஒருமையும் பன்மையும் வினையொடு வரினே.

(தொல். சொல். பெய. 17)

The words மறுப்பட்டன, கழல் பறைந்தன, துளைதோன்றுவ are வினையாலணையும் பெயர் respectively standing as adjuncts to வாள், தாள் and தோல்.

வலந்தர. Here the word தர means 'to get' and not to give. Similar usage is found in

பாசவற் படப்பை யாரெயில் பலதந்து (புறநா. 6, 14). The Tamil 'தா' has sometimes the meaning of the Sanskrit *da* (long) with the preposition *a* (long)

The commentator takes the lines

தாள் களங்கொள கழல் பறைந்தன
கொல்லேற்றின் மருப்புப்போன்றன

to mean, the legs having taken hold of the battle-field, the anklets lost their workmanship and resembled the horns of fighting bulls. The defect in this interpretation is this :—The words மறுப்பட்டன, துளைதோன்றுவ in lines, 1 and 5 are taken to be compound words serving as adjuncts to வாள் and தோல் respectively; but here கழல் பறைந்தன is taken for two separate words and the comparison is taken to be between கழல் and மருப்பு and not between தாள் and மருப்பு. Since the author of the verse speaks of வாள், தோல், மா, களிறு and compares them to செவ்வானம், இலக்கம், புலி and கூற்று, it is necessary that he should speak of தாள் and compare it with மருப்பு. The point of comparison between தாள் and மருப்பு may be explained thus : Infantry, their legs and anklets are respectively compared to fighting bulls, their horns and the metal caps on them. Just as the horns of fighting bulls have their metal caps deprived of the workmanship on account of the fight, so also the legs of the infantry have their anklets deprived of the workmanship on account of their having taken hold of the battle-field.

The phrase, 'எறிபதத்தா னிடங்காட்ட' means, according to the commentator 'On the horseman having feet which could destroy foes or which could touch the sides of the horse showing the right and the left direction'. When the action contained in the words மறுப்பட்டன in line 1, துளைதோன்றுவ in line 3, சிவந்துராஅய் in line 10 is respectively taken to belong to வாள், தோல் and களிறு, the action contained in இடங்காட்ட is here taken to belong to எறிபதத்தான் and not to மா. This seems to be a defect. Hence the word எறிபதத்தான் may be taken as a word in the third case and the word இடம் may be taken to mean strength so that the phrase may mean 'On the horses showing their strength with their feet which they throw fiercely in their gallop'. There seems to be another defect also in the interpretation of the commentator :— மா is in

the plural number and எறிபதத்தான் is in the singular number. Since there should be a horseman for every horse, it is not likely that the author could have used the word as the nominative singular, but would have used it as the instrumental plural.

In the meaning given by me, the comparison is very clear. The horses with their mouth reddened in their gallop are like tigers which have in their mouths the bleeding oxen which they have killed.

That this king was noted for his cavalry is seen from the statement ' வயமான் சென்னி ' in (புறநா. 266).

எறியா means எறிந்து.

The meaning வெகுண்டு (having been angered) of the word சிவந்து has the authority of Tolkappiyar in his sutra கறுப்புஞ் சிவப்பும் வெகுளிப் பொருள (தொல். சொல். 372).

உராஅய் is another form of உரா அஇ. Final ய் and இ may be interchanged on the strength of the sutra இகர யகர மிறுதி விரவும். (தொல். எழுத். 58)

எழுதரும். தரும் here is an auxiliary verb.

செஞ்ஞாயிறு. Though it was considered that there was only one sun and hence there is no need for the restrictive adjective செம்மை, still it was used in poetry. In such instances the adjective has no restrictive force. Such usage is sanctioned in

இனச்சுட் டில்லாப் பண்புகொள் பெயர்க்கொடை
வழக்கா றல்ல செய்யு ளாறே (தொல். சொல். 18).

மாதோ is expletive.

அனையை means you who are of such description and hence a வினையாலணையும் பெயர்.

மாறு was used in the sense of the instrumental case-suffix.

கூ உம் is of the type செய்யும் which was only present tense at the earlier period and not future tense also as at the period of Nannular. Hence 'உ' is a part of the suffix உம் and கூ is the root. One need not mistake உ as an அளபெடை. The use of intervocalic consonants was only optional at the time of Tolkappiyam. This is clear from the sutra

எல்லா மொழிக்கு முயிர்வரு வழியே
உடம்படு மெய்யி னுருபுகொளல் வரையார்
(தொல். எழுத். 141)

and also from the following words found in Velvikudi grants:— காவிரி இன், பூவிரி உம், மலர்மங்கை ஒடு etc.

The word நாடு means by metonymy 'the inhabitants of the place'.

The words களம், இலக்கம் and பதம் are respectively the tadbhava of Sanskrit *Khala*, *lakshya* and *pada*.

*Reading*. கழல் பறிந்தன is another reading for கழல் பறைந்தன: the former means those whose anklets have fallen down and the latter, those the workmanship of whose anklets has been destroyed.

*5th Verse*.

எருமை யன்ன கருங்கல் லிடைதோ
றுனிற் பரக்கும் யானைய முன்பிற்
கானக நாடனை நீயோ பெரும
நீயோ ராகலி னின்னொன்று மொழிவ
லருளு மன்பு நீக்கி நீங்கா
நிரயங் கொள்பவரோ டொன்றாது காவல்
குழவி கொள்பவரி னோம்புமதி
யளிதோ தானேயது பெறலருங் குரைத்தே.

The poet நரிவெரூஉத்தலையார் describes the state of the country of the Chera King கருவூரேறிய ஒள்வாட்கோப் பெருஞ்சேரலிரும்பொறை and advises him thus ;-

Oh King ! You are the lord of the forest region strong with elephants which spread like herd of oxen through the whole land with slabs as black as buffaloes. You are great. So I shall tell you one thing more. Without allowing yourself to be classed with those who always reside in hell on account of the absence of grace and love in them, you better protect the land like those who tend children. It deserves to be attended to.

அன்ன is an இடைச்சொல் denoting comparison.

ஆனின் The fifth-case suffix இன் here denotes comparison.

யானைய is a வினையாலணையும் பெயர்.

கானக நாடனை is an appellative verb.

மொழிவல் is first person singular. Senavaraiyar (சேனாவரையர்) thinks that it denotes future tense, Naccinarkkiniyar (நச்சினார்க்கினியர்) says that it sometimes denotes present tense also and the commentator on Viracoliyam (வீரசோழியம்), that it denotes the determination of the speaker. The last is borne out by the sentences இன்னென்று மொழிவல், கண்டனென் வருவல் (புறநா. 23, 17), உவகையொடு வருவல் (புறநா. 165, 14) etc.

நிரயம் is the tatsama of Skt. *niraya*. கானகம் is in the opinion of some, the tadbhava of Skt. *kanana*. Others think that it is a pure Tamil word.

*6th Verse.*

வடாஅது பனிபடு நெடுவரை வடக்குந்
தெனாஅ துருகெழு குமரியின் றெற்குங்
குணாஅது கரைபொரு தொடுகடற் குணக்குங்
குடாஅது தொன்றுமுதிர் பௌவத்தின் குடக்குங்
கீழது, முப்புண ரடுக்கிய முறைமுதற் கட்டி
னீர்நிலை நிவப்பின் கீழு மேல

தானிலை யுலகத் தானு மானு
தருவும் புகழு மாகி விரிசீர்த்
தெரிகோன் ஞமன்ன் போல வொருதிறம்
பற்ற லியரோ நிற்றிறஞ் சிறக்க
செய்வினைக் கெதிர்ந்த தெவ்வர் தேஎத்துக்
கடற்படை குளிப்ப மண்டி யடர்ப்புகர்ச்
சிறுகண் யானை செவ்விதி னேவிப்
பாசவற் படப்பை யாரெயில் பலதந்
தவ்வெயிற் கொண்ட செய்வுறு நன்கலம்
பரிசின் மாக்கட்கு வரிசையி னல்கிப்
பணியிய ரத்தைநின் குடையே முனிவர்
முக்கட் செல்வர் நகர்வலஞ் செயற்கே
யிறைஞ்சுக பெருமநின் சென்னி சிறந்த
நான்மறை முனிவ ரேந்து கையெதிரே
வாடுக விறைவ நின் கண்ணி யொன்னார்
நாடுசுடு கமழ்புகை யெறித்த லானே
செலிய ரத்தைநின் வெகுளி வாலிழை
மங்கையர் துனித்த வாண்முகத் தெதிரே
ஆங்க, வென்றி யெல்லாம் வென்றகத் தடக்கிய
தண்டா வீகைத் தகைமாண் குடுமி
தண்கதிர் மதியம் போலவுந் தெறுசுட
ரொண்கதிர் ஞாயிறு போலவு
மன்னிய பெருமநீ நிலமிசை யானே.

The poet *காரிகிழார்* blesses the Pandiyan King *பல்யாகசாலை முதுகுடுமிப் பெருவழுதி* thus:—

Oh King! May you remain impartial without siding one party or the other like the pointer in a weighing balance, with your fame creating dread and spreading unmitigated in the land north of the Himalayas (big snowy mountain) situated in the north, south of the Cape Comorin which creates fear and which is situated in the south, east of (the Bay of Bengal) the

sea dashing against the shore situated in the east and dug (by Sagara) and west of the ancient Indian Ocean situated in the west and below the sea in the land (bhu-loka) which is first in the series of worlds and above the celestial world! May your might increase! You having ordered your army, extensive as the sea, to take hold of the countries of enemies who opposed your actions, having taken hold of many fortresses surrounded by wide and green fields of corn with elephants having small-eyes and spotted forehead, and having presented the poets with the best of those ornaments got therein according to their rank, may your umbrella be lowered only when you go round the temple of the three-eyed God (Siva) invoked by sages! May your head be bent under the blessing hands of the sages well versed in the four vedas! May your garland fade on account of sweet-smelling smoke caused by setting the enemies' countries on fire! May your anger subside before the angry faces of women (wives) provided with fine ornaments! Oh Kutumi who has suppressed in your mind your victory and who is well-known for liberal gifts, may you, the great, prosper in this land, sweet like the cool-rayed moon and awe-inspiring like the hot-rayed sun!

*Literary & Grammatical Notes.*

The expressions வடாஅது பனிபடு நெடுவரை வடக்கும், தெனாஅது உருகெழு குமரியின் தெற்கும், குணாஅது கரைபொருதொடுகடற் குணக்கும் and குடாஅது தொன்றுமுதிர் பௌவத்தின் குடக்கும் are each a compound word. ஆனிலையுலகம் seems to be the literal translatian of *go-loka.*

The three worlds referred to here are bhuloka, bhuvarloka and suvarloka.

உலகத்தானும் The third case suffix ஆன் is used in the sense of the seventh case suffix கண்.

ஆகி has to be taken in the sense of ஆக modifying பற்றலியர்.

Note the appropriateness of the comparison of the king with the pointer of a balance in the matter of their impartial attitude.

தந்து means having captured.

மாக்கட்கு is here used only in the sense of மக்கட்கு. Even though Tolkappiyar definitely says that மக்கள் are those who have the power of discrimination in addition to the five organs of sense and மாக்கள் are those who have only the five organs of sense, yet the author of this verse uses the word மாக்கள் to refer to poets. This clearly shows that this verse should have been composed long after the date of Tolkappiyam when the distinction between மக்கள் and மாக்கள் was obliterated.

வரிசையின் This word clearly shows that the poets cared more for honour and right appreciation of their merits than for presents.

முக்கட்செல்வர் This word suggests that the king பெரு வழுதி was a devotee of Siva.

வலஞ்செய்தல் is the literal translation of *pradakshinikaranam.* According to Dharma Sastras one should have his superior towards his right. This is the principle that is followed in வலஞ்செய்தல். When one goes round a deity, he has Him only on his right.

நான்மறை முனிவர் are those who have studied the four Vedas and act up to the rules enjoined by them. There is another reading நான்மறை முதல்வர் which means those mentioned first in the four Vedas.

The former reading is better.

வென்றியெல்லாம் வென்றகத்தடக்கிய This shows the self-control of the King.

தண்கதிர்—ஞாயிறுபோலவும் Poets generally compare Kings to the sun with respect to their *pratapa* and to the moon with respect to their grace.

மன்னிய நீ The use of வியங்கோள் in the second person should have been long after the date of Tolkappiyam.

This is one of the important verses since it says much about the famous Pandyan King பெருவழுதி—that his name was known far and wide, that he was impartial, that he was valorous, that he was a patron of learning, that he was devoted to God Siva and learned sages, that his conjugal relationship was happy and that he loved his subjects and at the same time inspired awe in their minds.

# INDIAN COLONIES OF ANCIENT BORNEO.

By Mr. M. S. Ramaswami Aiyar, B.A., M.R.A.S.

## EXPLODED MYTH.

Since there is an unwritten rule that we should not travel in foreign lands, we have been taught to believe that Indians never went beyond the borders of their country to colonise other parts of the world. Now a thing that is never done is never prohibited, for there is no need to prohibit an unperformed thing. Reflection proves the existence of the prohibition against foreign travel to indicate that our ancestors not only emigrated to other lands in days of yore but that they also overdid the emigration, as a result of which the said prohibition came into existence. Indians therefore must have been going to foreign countries like any other people of the world. Borneo (which is under the Dutch rule now) is one of the largest islands of the world in the Pacific Ocean and it has been chosen as the theme of the present contribution, because the generality of us are not aware that such a distantly large island was colonised of old by Indians.

After Vasco de Gama rounded the Cape of Good Hope, lured by the tales of the riches of the East, Europeans poured into it to conquer its lands and make them their own. As Skanda incited by Kubera guided thither the footsteps of those early European adventurers, they paid no attention to things other than conquest and exploitation of conquered lands. So the antiquities of these regions have remained an unopened book for a long period. As a result of the researches of scholars in recent times, we are in a position to know something of the past of these lands. The light however which the meagre information at our disposal sheds on their old history is like the light thrown over a dark landscape by lightning flashes here and there and now and then.

We do not know when and why Indians went to the Malay Archipelago (one of which islands is Borneo). From the mention by "Periplus of the Erythrean Sea" (a Greek log book of the 1st century A. D.) of the peculiar products of the Malay islands (such as nutmegs, cloves, cubeb, pepper etc.) as commodities found in the ports of western India, we infer that Indians had been visiting and settling in these eastern regions for purposes of trade from before the birth of Christ. In our present state of knowledge we cannot say more than that.

Gold had been known to exist in parts of Indo-Chinese Peninsula and Malay islands from the earliest times. So the valley of the Irawady came to be known as Burmah (from the Sanscrit word Bharman, gold.) So Indo-Chinese Peninsulà and Malay islands came to be generally called Swarna Dvipam by the writer of the Ramayana. In addition to gold, diamond also is found in Borneo in the tract extending from Pontianak to Banjarmasin in the south. Gold and diamond in ancient days as now, were much sought after. So after reaching the eastern fringe of Malayan lands, Indians must have gone to Borneo further west to settle in it and work the gold and diamond mines there for purposes of export.

## KINGDOM OF WARRIORS.

Different kingdoms flourished in Borneo in former times. Let us see what light Chinese records, native traditions and local inscriptions throw on the ancient state of these realms.

BRUNEI:—With a capital town of the same name is a state on the north-west of the island. It was formerly a trading centre. The name is written indifferently as Brunei, Brune, Burnei, Burne. Arab traders extended the name of the state to cover the whole island and Europeans continue the practice. Modern name Borneo is but a western corruption of this extended and indifferently written name. W. Hamilton in his Gazetteer derived the word Borneo from Varuṇa the Hindu

God of Ocean. J. Hunt however in a communication sent to Sir T. S. Raffles in 1812 says that "as the aboriginal natives of this district (Brunei) having ever remained unconquered," the name as ascertained by him means "courageous." Hunt's suggestion is nearer the truth than Hamilton's for reasons that need not be mentioned here. If Hunt is right, Brunei or Burne seems to be philologically connected with the Indian word Beeran or Veeran (warrior.) So Kingdom of Brunei means Kingdom of Warriors.

From the Chinese Tung Hsi Yang Kau (1618 A D.) we learn that "melati (malati) and other flowers" were used in worshipping the gods of a temple that once stood in a town of this kingdom. The History of the Ming Dynasty (1368-1643 A.D.) gives the name of the king that lived in 1405 A.D. as Maraja Kala (Maharaja Kalan.) According to the History of the Sung Dynasty (960—1279 A.D.) the people of this country drank "wine made of the coconut tree" and sent arecanuts as marriage present. The name of the king of Brunei that sent an ambassador to the Chinese Emperor in 1082 A.D. (according to the last mentioned History) was Sri Maja which W. P. Groeneveldt thinks is a mutilation of Sri Maharaja.

## MADRAS COAST MERCHANT'S SON.

BANJARMASIN;—is a state in the south-east part of the island. Tradition assigns the foundation of it to a person named Ampujatmika, the son of a Coromandel coast merchant called Mankunbumi. Ampujatmika with his friends and followers emigrated from India and settled in Borneo giving the new country the name of Nagaradipa. This event is reckoned to have taken place in the end of the 12th Century A. D. The ruins of stone edifices seen near a river called now Nagara are said to have been the residences of the first princes. The arrival and settlement of a merchant's son in a gold and diamond yielding region is a significant fact. Bornean gold and

diamond thereafter must have flowed in great quantities to his father's trading house in the Madras coast and father and son must have held the control of this traffic. In the third generation the only descendant of the founder was a princess for whom a husband was sought and found in the kingdom of Majapahit in Java, who after marriage took the title of Raden Suryanata. Raden is the Tamil Eratten, king. A descendent of this union, who ruled about the beginning of the 16th century A.D. is called Raden Sumadra (Raja Sumitra). The people professed Hinduism till the time of this king. Sumadra becoming a Mahamadan changed the royal designation from Raden to Sultan and from his days onwards Islam became the prevailing religion of the country. Suryavamsa, Gangavamsa and Sukarama were the names of some of the other Hindu kings of Banjarmasin. The previously mentioned History of the Ming Dynasty tells us that the people of Banjarmasin "used plantain leaves as plates" while eating. The same Chinese History in describing the Jalakrida of the king with his women says that when "he (king) goes in a boat he sits cross legged on a couch and these girls sit on both sides of him with their faces turned towards him or are employed in poling the boat."

KUTEI :—is a state in east Borneo. Name Kutei is either Sanscrit Kuta or Tamil Kottei. J. Crawfurd in his "Dictionary of the Indian Islands" writes that remains of Hindu temples and images have been discovered both in the west and south sides of the island. The English traveller Dalton who in 1828 penetrated several miles into the interior, by the river of Kutei and lived for several months among the wild Kayan tribe assures us "that in the very inmost recesses of the mountains, as well as all over the face of the country, remains of temples and pagodas are to be seen." "In the country of Wagoo" says he "at least 400 miles from the coast, I have

seen several of very superior workmanship, with all the emblematical representations so common in Hindu places of worship."

In the province of Kutei—a small sized stone Nandi and a Linga were found at the confluence of the Mahakkam and Ratta rivers: a Siva image, a gold tortoise and gold statuette of Vishnu were discovered in some other place and according to H. Witcamp the caves of Goenoeng Kombong contain a collection of Hindu images which appear to have been kept secreted there for safety's sake at some remote period.

## MAHARAJA MULAVARMAN'S GIFT.

Moreover near about the town of Muara Kaman in 1879 were discovered 4 Yupa stone pillars with inscriptions in Sanscrit language on them. The inscriptions are written in early South Indian Grantha characters and on paleographical grounds they are placed in the 4th century A. D. According to the inscriptions Maharaja Mulavarman was then the ruler of East Borneo. Dr. Vogel's transcript and translation of one of these inscriptions is given below.

Crimato nrpamukhyasya
rajnah Cri-Mulavaramanah
danam punytame ksetre
yad-dattam-Vaprakecvare
dvijatibhyo gnikalpebhyah
vincatir-gosahasrikam
tasya punyasya yupo yam
krto viprair-ihagatai (h)

(Translation)

"When the illustrious and eminent prince, King Mulavarman, had given a gift of a thousand kine and a score to the twice-born who resemble the sacrificial fire, at the most blessed field (named) Vaprakecvara,—for that deed of merit this sacrificial post had been made by the priests who had come hither."

In another inscription we see that Kundunga (or Kundanga) and Asvavarman were the names of the grand-father and

father of Mulavarman: that he had two brothers and that he performed a Bahusvarnaka sacrifice. In yet another inscription he is compared to Bhagiratha.

Roll of time has not erased Indian influence from Borneo. For Crawfurd in his said Dictionary mentions Darmapati (Darma-patti) as the name of a village and in the present-day maps of the island we still find marked towns bearing such names as Sukadana, Sukabumi and Ajipati (Aji-patti.) Is Balabak, Bala-pakkam, is Sarawak, Sara-vakkam and is diamond yielding Pontianak, a Bornean corruption of Pandya-nagar? There is nothing improbable in the thought. No doubt the information given is very meagre, but let us not forget that Borneo has not yet been excavated and studied well from an archæological point of view.

Where lie buried in India the bones of the fathers of those Veerans whose renown in north-west Borneo impressed succeeding generations to dub the scene of their exploits (Brunei) Kingdom of Warriors? Where lies hid in the Coromandel Coast the seat of the great trading house of Munkunbumi whose son was destined to become a king in a far away land and was it with information got in S. Indian Pandya-nadu that Ampujatmika went to settle in the diamond area of Pontianak Borneo? The great Pallava kings of S. India suffixed "varman" to their names. Illustrious Mulavarman that ruled sea-girt East Borneo like another Bhagiratha, how was he connected with the royal line of Kanchipuram? And those Brahman priests who resembling the sacrificial fire assembled on the blessed field of Vaprakecvara to receive a royal gift, which Indian cities had the honour of giving them or their fathers birth? Bornean scenery is the finest in the world. Guarded by the sea beneath the beauties of nature in Borneo, entwined with the forgotten glory of India lie deep the answers to these questions. Some day some bôdy will uncover it to tell the whole of this fascinating but forgotten tale.

# SAINT MANIKKAVASAGAR IN THE LIGHT OF CEYLON HISTORY.

By Mr. K Kanakasabai, J.P., Crown Proctor, Jaffna.

(Continued from the May ARDRA.)

In my last article I have stated that the miracle of making the dumb child speak took place in Ceylon. I may add here that the *madavar* of the *Puranam* was the famous Guru of Manikkavasagar and this Guru was a great religious worker in Ceylon in the ninth century A D , and that the Guru and the disciple were at that period like the Narayanan and Naran of old, and Ramakrishna and Vivekananda of the present age. It was this Guru who wrought the miracle of curing the dumb child and converted Sena I to Hinduism. In commemoration of this event, Tiruvasagam says that a large tract of land was gifted to him. Vide Keerti-ahaval :-

வேடுவனாகிவேண்டுருக்கொண்டு
காடதுதன்னிற்கரந்தகள்ளமும்
மெய்க்காட்டிட்டுவேண்டுருக்கொண்டு
தக்கானொருவனாகியதன்மையும்
ஓரியூரிலுகந்தினிதருளிப்
பாரிரும்பாலகனாகியபரிசும்.

(The clever pranks he played in the jungle in different guises, his becoming great by revealing *gnana* in the guise of a beggar, his getting the prize of a large country, full of foxes, for revealing *gnana*). I shall deal with this gift of country later on.

So far as I have been able to ascertain the recorded and traditional histories of Ceylon, I am not in a position to say that there was a separate rule in the place now known as *Yalpanam* (Jaffna) in the eighth and ninth centuries A D.

I find that the King of Ceylon had supremacy over the whole Island of Ceylon till the close of the eighth century, when one Ugra Singan invaded Ceylon and established himself in North Ceylon. Mudaliar Rasanayagam, in his "Ancient

Jaffna," says that the ruined city of Singainagar was his capital; but I think that it was Anuradhapura. A trunk road from Anuradhapura, passing through Vavaniya and Elephant Pass up to Yakkachi, had been in existence from ancient times. From Yakkachi, the traces of this road going direct to Point Pedro are now being metalled; and the branch road over the Jaffna District goes as far as Kangesanturai. The roads indicate the commercial connection of these places from time immemorial. Further I have found a verse in Tiruvasagam (Potchunnam 13) which in my opinion, refers to this northern King as "King of the hills." Thus, I conclude that in the beginning of the ninth century A.D. Ceylon was under the sway of two Kings, viz:- Sena I in South Ceylon with Polonnaruva as his capital and with the Town of Kandy under his sway amongst other places, and Jeyatunga Vara Raja Singan (son of Ugra Singan) in North Ceylon, with probably Anuradhapura as his capital, and with Matota and Mannar, and the present Jaffna District under his sway. It may be noted here that Yalpanam Vaipavamalai says that this Jeyatunga had an incestuous marriage with his sister, which is in my opinion, referred to in this Potchunnam verse.

It is said that in the latter part of the Eighth Century A.D. the Buddhists of Kanchi were expelled from there, and they migrated to Ceylon and did aggressive religious work in Ceylon. In this period, I believe, that the illustrious Guru of Mannikkavasagar played an important part in the political and religious history of Ceylon, and converted Sena I, and probably Jeyatunga, to Hinduism. I consider that the Kovayar of Manikkavasagar was composed in memory of this conversion of Sena I.

ஆவாவிருவரறியாவடி தில்லையம்பலத்து
மூவாயிரவர்வணங்கநின்றோனையுன்னாரின்முன்னித்
தீவாயுழுவைகிழித்ததந்தோசிறிதேதப்பித்
தாவாமணிவேல்பணிகொண்டவாறின்றோராண்டகையே.

This verse clearly indicates that Hinduism was tortured by the tiger of the front Island (meaning Buddhism), but that it escaped by the conversion of this King. There are several verses in this Kovayar referring to Ceylon and to King Sena I. These are some of them :-

1. *கூம்ப லங்கைத்தலத்தன்பரென்பூடுருகக் குனிக்கும் பாம்பலங்காரப்பரன்* (King of Lanka with Pamban, whom the devotees of Lanka worship with love permeating the bones);

2. *கலைக்கீழகலல்குற்பாரமதாரங்கண்ணார்ந்திலங்கு*
*முலைக்கீழ்சிறிதின்றிநிற்றன்முற்றாதன்றிலங்கையர்*
*கோன்*

(in this verse the King of Ceylon is mentioned);

3. *பூண்பதென்றேகொண்ட பாம்பன் புலியூரான்*
(in this verse Pamban is referred to);

4. In the following verses Lanka is referred to:-
*அந்நிறமேமணி நின்கொங்கை யிலங்கழிகுங்குமம்;*
*சிலைமலிவாணுதலெலங்கையதாகமென....;....;*
*கொல்லாண்டிலங்குமழுப்படையோன்குளிர்தில்லையன்னாய்*
*வில்லாண்டிலங்குபுருவநெரிய*

(the King also is referred to here).

5. In the following verse the town of Kandy is referred to:
*கண்டினமேவுமினியவனின்கொழுநன்........*

(Your husband has kinship at Kandy).

Compare Potti-ahaval *கடலிலங்கு குருமணி* and *இலங்கு சுடரெம்மீசா* referring to Lanka.

The Keerti-ahaval refers to the conversion of Sena I in the following manner.

*பாண்டோர்தன்னிலீண்டஇருந்து* (staying in Pandynadu for a long time)

*தேவூர்த்தென்பாற்றிகழ்தருதீவிற்* (in the Island on the South)

கோவார்கோலங்கொண்டகொள்கையுந்

(that part played to surprise the King)

தேனமர்சோலைத்திருவாரூரில் (Ceylon is referred to)

ஞானந்தன்னைநல்கியநன்மையும் (the benefit rendered by bestowing *gnana*)

.........................................................................

ஐயாறதனிற் சைவனாகியும்......(became a Saivite in his 30th year.)

The following verse in the Kovayar indicates the *Talaivan* of the work as a non-Tamil :-

சிறைவான்புனற்றில்லைச்சிற்றம்பலத்துமென்சிந்தையுள்ளு

முறைவானுயர்மதிற்கூடலினாய்ந்தவொண்டீந்தமிழின்

துறைவாய்நுழைந்தனையோ—( have you entered into the quarters of the Tamils?........ )

Now, who was this Guru, the greatest figure of that period? Tiruvasagam says that he was a Brahmin of Pandinadu settled as a true *Sannyasi* at Perunturai. His name is given as ஆதிமூர்த்திகட்கருள்புரிந்தருளியதேவதேவன்றிருப்பெயராகவும், and this I consider as Paraman, which name occurs all over Tiruvasagam . உத்தரகோசமங்கையூராகவும் shows that his wife was a lady of Uttarakosam, and her name appears as Soti all over Tiruvasagam. True to his renunciation, this *Sanniyasi* might have given up his caste, and worked in the midst of all classes of people in Ceylon (வேடுவனாகிவேண்டுருக்கொண்டு—as stated by Manikkavasagar ) for the political and religious amelioration of the Ceylonese. Hence, Tiruvasagam speaks of him as

1. காட்டகத்துவேடன் கடலில்வலைவாணன்
   நாட்டிற்பரிபாகன்...........
   *Veda* (hunter or *Sanniyasi*) in jungles, fisherman on sea, protector in villages.
2. அலைகடல்வாய்மீன்விசிறும்பேராசைவாரியன்
   the avaricious seaman who fishes on ocean of waves.

3. *மீன்வலைவீசியகானவன்*

fisherman who spreads net for fishing.

4. *படவேறி...........மணிவலைகொண்டுவான்மீன் விசிறும்வகை*......the manner he fishes with *mani*-net getting on big boat.

It is this patriotism of his that took him in the form of a minstrel to the palace of Sena I, and made him perform the miracle of curing his dumb child. The minstrel, who was mistaken as a *panan* by the Yalpana Vaipavamalai, is, in my opinion, no other than this famous brahmin *Sanniyasi*. Even Manikkavasagar made a mistake in calling his Guru, in some places, as fisherman. This was done in his *sledai* humour; but it gave room to the origin of the traditional story that his Guru, who was presented with a large country, was a *panan* (as *panans* were also fishermen by occupation), and to name the country immediately as *Yalpanam.* Still further, he called himself (as will be pointed out hereinafter) a *Yalpanan.* It cannot be accepted in any manner that a King parted with a tract of his country, however worthless it might have been, just for a song. It is more reasonable to presume that it was owing to the miracles wrought by this Great Saint of his time that Sena I. with the assent of Jeyatunga the Northern Ruler, presented to him the sandy tract, which was immediately thereafter called and subsequently became widely known, as *Yalpanam.* Note the Satagam Verse 30, *செழும்பொழில்கள் பயந்து காத்தழிக்கு மற்றை மூவர்கோனாய் நின்றமூர்த்தி*—the *Murty* who has been created king by three other rulers of fertile countries (probably referring to Sena I., Jeyatunga and Varaguna Pandiya); and also Vaipavamalai which says that this gift was made during the reign of Jeyatunga.

(To be concluded)

# THE BASES OF PRONOUNS II.

C. N. Ananta Ramayya Sastri, M.A.

Next we shall take up the Sanskrit pronoun *etat.* ஏதேது means in Tamil *whichever it is—that*, and I venture to suggest that *etat* is on all fours with ஏதேது. *Etat* is *neuter*, but the masculine forms beginning with *eshah* and the feminine forms beginning with *eshaa* are traced to *etat* just as *ayam* and *iyam* are traced to *idam.* The suggestion is rather an astounding one, but I plead for a "live and let live" policy in regard to a reviewer of Caldwell's work in classes for some decades during which, classes in other colleges have had nothing to do with Dravidian philology.

Etat and its paraphernalia have chosen to denote proximity instead of distance. There is another Sanskrit pronoun *tat*, also essentially *neuter* to which likewise corresponding masculine forms beginning with *sah* and feminine forms beginning with *saa* are orthodoxicaly traced but which fully continues to leave ideas of nearness. An idea of deriving *tat* from *etat* is tempting; then that would also be connected with ஏதேது. Nay forms in Sanskrit connected with *tat* on the one hand and *etat* on the other exactly resemble each other, *s* in forms of *tat*, seen however as *sh* owing to a law of sound. But we cannot ignore the Tamil reflexive *tan* which appears to be as much connected with *tat* of Sanskrit as *yaan* of Tamil appears to be connected with Sanskrit *neuter yat* and the Tamil neuter யாது. I firmly assert that *tat* of Sanskrit and *tan* of Tamil are originally connected though I cannot see my way to derive *tan* straightway from Sanskrit *tat.*

Curiously enough, தற்பொழுது is an idiom in the Tamil dialect. The former portion of the *compound* would well seem to be the Sanskrit tat, but is really the Dravidian *tan.*

The Sanskrit *indeclinables tadaa* (then) and *tadaaneem* (then) are from *tat. Tadaaneem* corresponds to *idaaneem* which

denotes proximity of time (now.) There is no *idaa* in Sanskrit corresponding to *tadaa* (then) and *kadaa* when, nor *kadaaneem* corresponding to *idaaneem* and *tadaaneem* !

*Tan* with its plural *tam* in Tamil as distinguished from Sanskrit forms to which we can compare them, refutes any theories that will slight the archaic nature of either the Dravidian languages or Sanskrit.

Tat, yat, etat, adas, idam are thus respectively connected with (1) தன் (2) ஏது, எது, என், யான், சேனு (Telugu) (3) ஏதுஅது (4) அது (5) இது.

*Yat* besides having masculine and feminine forms *yah* and *yaa*, answering to those of *tat* and *etat*, *sah*, *saa*, *eshah*, *eshaa*, contributes a conjunctive *indeclinable yadi* unlike the four other pronouns in the previous paragraph. *Yadi* then like *yathaa* (in whichever way) has nothing corresponding to it philologically with the European *Indo-European* languages from which sentences have been quoted.

There is only one indeclinable drawn from a pronoun answering to *yathaa*, and that is *tathaa* (in that way.)

Caldwell has shown an uncultivated Dravidian language which has only *itham* for *this thing*, *this woman and this man* and *atham* for *that thing*, *that woman* and *that man*. He has also referred to a Semitic language which maintains the natural distinction of the initial vowels to show proximity and distance. He has mentioned the origin of human speech or rather of human habitation in one context and we shall have to deal with that subject later on. Indifference to emphasise distance and nearness ever and anon, affected demonstrative *a*.

# GERMAN SCHOLARSHIPS TO INDIAN STUDENTS.

**India Institute of the Deutsche Akademie Announces the Award of new Scholarships to Indian Graduate Students in German Universities for the Academic Year 1933/34.**

## I

With great pleasure, India Institute of the Deutsche Akademie wishes to announce the award of six new scholarships for the academic year 1933/34 to the following Indian graduate students who are to carry on higher studies in various German Universities and institutes.

### Berlin, St. Hedwigs Hospital:

1. Mr. B. N. Sharma, M.B., B.Sc., of Lucknow Medical College, and former Assistant House Surgeon, at present working at the University Hospital in Vienna.

2. Mr. B. K. Palit, M.Sc. University of Wisconsin and M.D., Washington University, St. Louis, at present practising surgery at a Chicago Hospital.

### Freiberg (Saxony), Mining University:

3. Mr. H. D. Mookerjee, Assistant Professor of Mining at the Benares Hindu University.

### Hamburg University:

4. Mr. S. N. Sanyal, M.B. Calcutta University, House Surgeon in the Calcutta Medical College Hospitals.

### Hohenheim (Wurttemberg), Agricultural University:

5. Mr. N. G. Chokkanna, M.Sc. (Biochemistry) of the Mysore University, at present working at the Biochemical Department of the Indian Institute of Science, Bangalore.

### Jena, University Institute for Applied Optics and Microscopy:

6. Mr. S. Hariharan, M.A., M.Sc., Madras University, Demonstrator in Physics in the Presidency College, Madras.

## II

We are pleased to announce that the following scholars of India Institute of the Deutsche Akademie, who have been

enjoying scholarships since the academic year 1931/32 will receive further help from us during the summer-semester 1933 to enable them to finish their studies for Doctorate.

### Dresden Engineering University:

1. Mr. Narayan Ch. Chatterjee, M.Sc. formerly demonstrator in Physics, Benares Hindu University.

### Hannover Engineering University:

2. Mr. R. K. N. Iyengar, B.E., Mysore University.

3. R. K. Dutta-Roy, M Sc. formerly Research Chemist Fuel Economy Department, Tata Iron & Steel Co.

### Karlsruhe Engineering University:

4. Mr. Kramadiswar Dutt, B.Sc., (Calcutta) and B. Sc. in Engineering (Rangoon University).

### Munich Engineering University:

5. Mr. H. K. Ogale, L.M.E., formerly Lecturer in Mechanical Engineering, Victoria Jubilee Technical Institute, Bombay.

6. Mr. Ch. Barat, M.Sc. (Calcutta) formerly Research Scholar, Department of Applied Chemistry, College of Science and Technology, Calcutta University.

7. Mr. Niaz Ahmad Khan, B.Sc., Punjab University.

### Munich University:

8. Mr. S. K. Majumdar, M.Sc. of *Calcutta, Lecturer of* Chemistry, Ripon College, Calcutta.

### Nurnberg Commercial University:

9. Mr. Balmukand Piplani, B Sc., (Commerce); Hailey College of Commerce, M.A. (Economics) Punjab University.

### Tubingen University:

10. Mr. A. K. Bhatta, Professor of Sanskrit, Vidyalankar College, Ceylon.

III

We are very glad to report that during the last semester the following Indian scholars of India Institute of the Deutsche Akademie have successfully passed their doctor's-examination.

## Munich University:

Miss Dr. Maitreyee Bose, M.B. (Calcutta) House Surgeon, Chitta Ranjan Seva Sadan Women's Hospital, Calcutta, passed the examination of Doctor-of-Medicine from Munich University, specialising in children's disease. Miss Bose after visiting various hospitals in Berlin has left for India.

## Cologne University:

Mr. J. C. Gupta, M.B. (Calcutta), formerly House Surgeon, Carmaichael Medical College Hospital, Calcutta, passed the examination of Doctor of Medicine from Cologne University, specialising in heart diseases. Dr. Gupta who because of his excellent work in Germany has been awarded the "Ghosh Travelling Fellowship" is now carrying on further research work at the Medical Hospital of the University of Heidelberg. Before his return to India Dr. Gupta will carry on special studies in the field of heart disease at the University of Leipzig, Gottingen and in the Kerckhoff-Institute in Bad Nauheim.

## Freiburg University:

Mr. B. M. Sengupta, M.B. (Calcutta); has successfully passed the Doctor-of-Medicine-Examination at the University of Freiburty, specialising in Gynocology. He has been carrying on research work in the Pathological laboratory under Professor Dr. Aschoff of Freiburg and also in Berlin hospitals. Dr. Sengupta will spend a few months in the University-Hospital of Kiel and visit other German Cities before his return to India.

IV.

We wish to remind the prospective Indian students businessmen and others who wish to visit our country that Germany has been passing through a National Socialistic Revolution, with the least possible disturbance. Germany seeks as before cultural contacts with other countries especially the people of India. However it should not be forgotten that present-day-Germany does not welcome alien Communists and those who are anxious to meddle with Germany's internal and international politics, in a way which may be detrimental to her national interest. We hope that the work of Indo-German cultural co-operation will not only continue undisturbed but be strengthened, and we shall continue to do our best with the hope of co-operation from cultural leaders of India.

Those who wish to secure any definite information regarding educational facilities in Germany should communicate with us directly.

gez. DR. THIERFELDER.

P. S. Mr. Indra Sen, M.A. (Punjab), Dr. Phil (Freiburg) has been awarded the Teaching Followship (Hindi) in the University of Konigsberg.

## The Late Dr. C Sri-Kanta.

It is with the greatest regret that we have received the news of Dr. C. Sri-Kanta's death. Himself a great scholar, he seldom missed an opportunity for showing his sympathy and generosity to other scholars who were placed in less fortunate circumstances than he. May his soul rest in eternal bliss!

—Editor, ARDRA.

# CORRESPONDENCE.

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## (i) ARYANS AND DRAVIDIANS.

Prof. K. Sundararaman, M.A., Retired Principal and Professor of History, Government College, Kumbakonam, writes to us thus:—

Kumbakonam,
12—6—33.

Dear Sir,

Your bi-monthly is admirably edited, and the contributions are very instructive and interesting. I have no doubt that the people of India, both north and south, belong to the same ethnic group,—the Dravidian,—and that though there once was a cultural difference between the northern and the southern sections of the Indian people, that difference disappeared in later times when the religion of the Rishis and Devas had become spread all over the lands and all of us became Aryans by religion. The word Aryan designates not an *ethnic* group, but only a creed—the one based on the Four Vedas, the Six Vedangas, the Itihasas and so on. This fact can be proved from both the literatures in Sanskrit and Tamil. It was long ignorantly and unscrupulously held and taught by certain interested persons that the Aryans entered India from some remote place in the North-West. It can be proved by the Sanskrit literature that these Aryans by religion only emigrated Westwards out of India and became Yavanas and Mlecchas. I have proved this before. I wish to repeat my argument in your excellent bi-monthly. But, as I am entering my 80th year, I dare not say when I shall be able to get my contribution ready. An old pupil of mine who has projected a work on what he calls "Pre-Mussalman India" in 9 volumes and has published his first volume says that my argument is "plausible", but that my views on Aryan Expansion westward are only supported by Indian literature, but not in accordance with "the evidences of ethnology, anthropology and philology." All these are even now pseudo-

sciences, and I think Sanskrit literature is a more reliable guide than they seem to me. This gentleman admits, however, my contention based on literature that "the Aryans and Dravidians were the same ethnically as they were branches of the same Indo-Mediterranean race." If the ethnical kinship of the Aryan and the Dravidian is universally admitted, that is the important thing for all of us, Hindus. During the last 20 or 30 years, much mischief has been done by spreading the outworn view of the early Orientalists that the Aryans were foreigners who originally immigrated into India, and made a political and spiritual conquest of its autochthones, the Dravidians. The mischief done has not spent itself, and sometimes is most unscrupulously active to-day among some of our leaders and groups of agitators who care only for the interests and impulses of the moment, and do not care to inquire into truth or for the permanent unity and solidarity of our Hindu people and their progress in power and greatness for all time.

I remain,

Yours faithfully,

(Sd.) **K. Sundararaman.**

[We do not think that any of the "pseudo-sciences" of ethnology, anthropology, or philology either supports or disproves the theory of Aryan immigration into India any more than it supports or disproves the opposite theory of Aryan emigration outward from India. But philology is certainly and egregiously responsible for the disastrous racial cleavage in modern times between Aryans and Dravidians. Lawyers are every day accustomed to apply the principles of the *onus probandi* to all cases entrusted to them, and we wish that research-scholars also trained themselves in understanding and applying those principles to the facts of their own branch of study and investigation. Early Indologists presumed, as a matter of course, that the Aryans were a foreign race who immigrated into India from some outside region—which, however, none of them could fix with any degree of certainty.

Their later chelas, despite the vagueness and diversity of opinion attaching to the identity of this hypothetical ancient home of the Aryans, never cared to inquire if the presumption had any basis at all, but only went on spinning out allied theories of their own, choosing only such facts as, in their view, afforded evidence of those theories, and even reading into those facts only such meanings as they wished them to yield. The result is that, in the question of *Aryan immigration into India vs. Aryan emigration out of India*, the burden of proof has been most perversely thrown on those who plead that the Aryans were indigenous to India and that they expanded outward from India, carrying with them their languages, customs, manners, religion and civilisation. After all, it is not very difficult to understand the argument that, if there are languages outside India which bear a close resemblance to those inside, it is quite as likely that these languages went out of India as that they came into India: and that the same thing may be said also about resemblances in customs and manners, physiognomical features such as the nature and pigmentation of the skin and hair, the weight and dimensions of the skull, and the shape and size of the jawbone. Moreover, in the absence of any tradition, legend, or even a vestige of literary reference to the contrary, the proper thing to presume is that the Aryans were autochthones in India: and this presumption must hold until it is definitely disproved by unequivocal evidence—an event which has not so far happened.—Ed. A.]

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## (ii) KAMBAN AND THE WEST.

### POETS AND SIMILES.

Similes are comparisons for illustration. Generally the abstract is illustrated by the concrete. Kamban, the great Tamil poet, author of the immortal epic poem, the Ramayana—the Tamil Kamba-Ramayana, sometimes uses similes the other way round. For instance, Tamil sages have laid down that a

king must have for his minister one who could foresee things, and counsel and guide his master accordingly. Kamban, in his magnificent description of Jatayoo, the eagle king, compares Jatayoo's sharp eyes to the penetrating intellect of a skilful and true minister. Again, he compares the majestic river Godavari, sweeping, broad and deep, onward to sea, to lofty ideas, graceful diction, and the smooth flow of words characteristic of sublime poetry.

Could not some worthy translator introduce this great bard to an appreciative western audience.?

G. K. P.

[Great as the pressure on our space is, we shall be glad to spare a few pages of every issue of the ARDRA for a *really worthy translation* of Kamban. In our opinion, a really worthy translation of any Tamil classic like Kamban, can be made only by one who has sound scholarship in Tamil, a working knowledge of Sanskrit, and a very good command of the King's English. It is needless to add that the ARDRA is the best medium for introducing Kamban to the west, for a very important part of its function is an exposition of classical works in Sanskrit and the Dravidian languages, and it is being sent to several important centres of learning in Europe and America, and will, in course of time, be sent to many more such centres.—Ed. A.]

## (iii) TAMIL - LOVERS' CONFERENCE.

[It is with the greatest pleasure that we publish the following appeal sent to us for publication in the ARDRA. The mission of the ARDRA is to carry on a reverent investigation into the classics of India and Ceylon whether the classics be in the classical or vernacular tongues. A conference like the one proposed in the appeal will be a logical consequence of the mission which the ARDRA is trying to fulfil, and we hope the proposal will materalise in the course of the ensuing Christmas holidays. We are, of course, prepared to do our humble bit for the success of the conference.—Ed.A.]

### AN APPEAL

With a view to taking such steps as may be possible and desirable for the development and encouragement of literature in the South Indian Languages and for the spread of education among the masses, it has been suggested that a conference of authors, publishers, booksellers, journalists, teachers, librarians, etc., should be convened under the auspices of the Madras Library Association. It is proposed that the first Conference shall be open to all persons, individuals or institutions interested in the Tamil language and literature and in education through Tamil. Later on, similar conferences will be convened for Telugu, Kanarese and Malayalam.

The University of Madras have organised an Oriental Institute, but the object of the Institute is higher study and research and it cannot be expected directly to help the popular study of the South Indian Languages and the spread of general culture through these languages. Mention may also be made of the great undertaking, now rapidly approaching completion, of the Tamil Lexicon. While for the advancement of higher study and research in Tamil, and for the encouragement of the study of the ancient Tamil classics, the work of the Madras

and Annamalai Universities is admirable and sufficient, there is ample need for the encouragement of a widespread and popular use of the South Indian Languages for cultural purposes.

The study of a second language, which is mostly an Indian language, by all Intermediate and B. A. Pass students has been made compulsory both in the Madras and Annamalai Universities; and in this connection chiefly with a view to facilitating the teaching of composition in Indian languages with particular reference to modern thought, the Madras University have arranged to provide funds for the institution of prizes for suitable prose works in Indian languages.

Again, everywhere attempts are being made to impart instruction through the mother tongue; and the time is not distant when the most abstruse sciences will have to be and can be taught through Tamil. The production of a large mass of literature in Tamil is intimately connected with these educational developments and is at once the condition and the consequence of their continuance.

The evidence recorded by the Tamil University Committee (1927) emphasised the urgent need and voiced the widespread demand for the formation of an organisation to encourage the study of Tamil and the production of books in that language.

The following is an extract from the latest annual report of the Madras Library Association:—

'There has been a uniform report from practically every centre that the demand for books in the South Indian Languages far exceeds the actual supply. As the Guild of Service reports, "Our present and great need is books in the vernaculars". Again, Mrs. Hilda Wood, who is organising Library Service at Adyar, states as follows about the paucity of books in the South Indian Languages:—"Good easy reading books are hard to find, the gap between the classics and low class stuff being very great. But the

villagers have, in the spirit of such library work, the possibility of a useful, instructive, and entertaining life which will in time give to India a rural population with a broad outlook." The present state of our country demands imperatively that books on all aspects of current thought should be circulated in large quantities by our libraries. For this a variety of well written well illustrated well-builtbooks in the South Indian Languages should be forthcoming. But as has been remarked, there are few such books. The Council feels that some attempt should be made on an adequate scale. We want some organisation like "The Society for diffusion of Useful Knowledge " founded in England early in the 19 th century. Cheap well-built books on the lines of the " Home University Library " and "Everyman's Library" should be produced in each one of the South Indian Languages.'

The Madras Library Association have drafted a public Libraries Bill for our Province. The sanction of the Viceroy and the Local Government has been obtained for its introduction into the local Council and it is expected that the motion to introduce the Bill will be on the Agenda for the next session. It may well be looked for that the passing of the Public Libraries Act would completely change the order of things and create a new and healthy atmosphere for the growth of the languages. Many new libraries may be expected to come into existence and the demand for readable books will increase to a large extent.

The need, that is sorely felt at present, of Tamil books on scientific and other modern subjects should be met in the interests of the Tamil language and of popular education in the Tamil land.

The difficulties arising from the chronic poverty and the perpetual economic depression of our people can only be met and overcome by concerted action on the part of all persons,—readers, teachers, authors, publishers and others—concerned with education. Authors and publishers would be encouraged to produce good books only if they have a reasonable certainty

of sales. Steps can and should be taken to bring together the producers and consumers of books so that both the supply and demand could be assured.

In the present conditions of the book trade, overlapping of books dealing with allied subjects is economically unsound and may be avoided. If the funds and energies of various groups were directed in different channels, more useful work could be done by each group and much waste be avoided.

The object of the Conference proposed is to bring together all the interests concerned with the writing, publishing, selling, lending, borrowing, buying and reading of books, so that they may survey the situation of Tamil literature to-day, discuss the difficulties and help the growth of the Tamil language and literature, the spread of general education and the prosperity of those engaged in the production and distribution of Tamil books.

Such a Conference may suggest to the Universities and to Government such action as they may appropriately take for the achievement of its objects.

Journalists have done a great deal for the growth of Tamil and for the spread of popular education. Their help and guidance at the Conference will be invaluable and perhaps they will also gain something from a contact with their reading public.

We invite all persons and institutions who approve of the idea of the Conference and who are interested in its success, to co-operate with us by (1) agreeing to attend the Conference, and (2) by communicating any ideas they may have on the subject.

If the response to this appeal is prompt and general, the Council of the Association will convene the Conference in Madras at an early date.

All correspondence is to be addressed to **The Tamil-Lovers' Conference Office, Mylapore.**

(*Signed*) **K. V. Krishna Swami Iyer,**

*President, Madras Library Association.*